

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"No great excellence in any department of life is achieved without effort and training; attainment comes not by accident."—

BREMNER.

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THE PASSING OF THE CLERGY.

THE mission of the Latter-day Saint Elders is that of "Peace on earth and good-will to all men." We have not been sent into the world to condemn the world, but that the world, through the preaching of the Gospel, might be saved. The fact that we have left fathers and mothers, brothers and sisters, wives and children, houses and lands, good situations, and have traveled thousands of miles both by land and by sea to teach the true plan of life and salvation, and that, too, without one penny of remuneration, is evidence to God, if not to man, of the love which we have in our hearts for our fellow-mortals. The Lord only knows of the things which we have to suffer for His name's sake. But we have tried to bear all our trials patiently. The servant is not greater than his master. Jesus was proclaimed "a gluttonous man and a wine bibber, a friend of publicans and sinners." He was styled "Beelzebub," the prince of the devils; and was finally condemned and put to death as a blasphemer. But despite all the evil things which were said about Him, He has come to be recognized as the Savior of the world; His name is above every other name, and millions upon millions of the earth's inhabitants look to Him for salvation. His disciples, who in their day were almost as unpopular as Himself, and who, like Him, suffered death for the testimonies which they bore, have come to be recognized as true servants of the Lord; their names are held in the highest esteem by all

who profess Christianity; thousands of magnificent and costly churches have been erected and dedicated to their memory. They, like their Master, have come to be better known.

The missionaries of the Church of Jesus Christ of Latter-day Saints feel greatly encouraged after meditating upon these things. We know that we are in possession of and are teaching the same principles that were taught by Christ and His Apostles; we know that we have been called with the same divine calling as the Seventies and Elders whom Christ sent out to declare the glad tidings to the people in His day; notwithstanding that we have been subjected to all manner of scorn and abuse, and have received similar treatment to that which was accorded the servants of the Lord in the early history of His Church, we are confident that, like them, with the lapse of time, we shall be better understood and shall be acknowledged as servants of the Most High, who came to teach the way of God truly.

The Gospel of Jesus Christ is quietly working its way among the nations of the earth. The Lord is mindful of the great work which He has set up in these latter days. He has declared that His Gospel shall be preached to every nation, kindred, tongue and people; that it shall be published in all nations before the end shall come. He has set His hand to accomplish this, and it will be accomplished. In 1830 the Church of Jesus Christ of Latter-day Saints was organized with six members. To-day it has a membership of nearly four hundred thousand. Seventy-six years ago the great and marvelous work which the Lord had inaugurated was not known outside of a dozen States of the American Union. During the time that has elapsed it has made its way into Great Britain, France, Germany, Holland, Belgium, Denmark, Sweden, Norway, Iceland, Finland, Italy, Switzerland, Japan, Hindostan, Malta, South Africa, Mexico, and to many of the Indian tribes of America; all the States of the American Union, British America, Sandwich Islands, Samoa, Friendly Islands, New Zealand, Australia, West Indies, Turkey and Palestine. This shows that the Lord is fulfilling His own predictions as well as the predictions of His holy prophets. It is a remarkable showing, considering the opposition that has been arrayed against the work from its inception. Nothing save the preserving power of Jehovah could have sustained it against such odds, and to Him be the glory and honor. The whole world has been opposed to it; it has found itself handicapped at every turn; but notwithstanding all this, it has run well and is forging rapidly to the front. Before it the wisdom of the wise has perished and the understanding of the prudent has been brought to naught.

As was to be expected, "Mormonism" encountered the most violent opposition from the priests and teachers of all the sectarian denominations. They would not enter the Church of Christ themselves, and those who would have entered they hindered. By

sermons, lectures, and articles in the public press they have poisoned the minds of the people against the servants of the Lord and the message of life and salvation which they brought to them. Only here and there could we find an individual who was willing to accord us a hearing before passing judgment upon us. Such people were surprised when they were told that we believe in the Bible and that we worship God in the name of Jesus Christ. They had been taught that we had discarded the Holy Scriptures, and that we worshiped Joseph Smith. In consequence of these and many other misrepresentations, our missionaries have found it a very difficult task to gain access to the people or to get them to read our literature. They had been told by their ministers that we were wolves in sheeps' clothing, who had come to devour the flock; we were represented as false prophets, who were teaching corrupt doctrines, and the people were counseled not to let us cross their thresholds or to bid us God-speed.

But a great change has taken place during the last few years, a change which is destined to greatly promote the interests of the work of the Lord. The clergy have fallen into disfavor with their followers; they have not one-half of the influence they had ten or fifteen years ago. Their churches, which at one time were filled to overflowing, are now almost deserted. The clergy have become alarmed at this great falling away, but they are powerless to remedy it. They have adopted numerous devices to try to draw people to their churches, but without avail. The falling away continues, and will continue. On every hand, among the people of every denomination, complaints are heard against many of their ministers. They are charged—and the charge is not without foundation—with having catered to the rich to the neglect of the poor; they have been found guilty of conduct which should not be named among men of the world much less among men professing to be ministers of the Gospel; they are characterized as hypocrites, who preach holiness and practice its opposite; who “preach for hire and divine for money,” and who as soon as they are offered a more lucrative position, desert their flocks. Lest we be charged with exaggeration, we will insert the testimony of one of their own number, the Rev. George Wise. That gentleman, in a signed article, a few weeks ago, said:

“When Jesus Christ instituted the Christian Church, He selected the toiler and not the idler, the worker and not the shirk, the men in real earnest who were looking for the coming of the Golden Age when Israel should enjoy perfect freedom, and not the aristocrats of His day who lived upon the people and flattered the vanity of the ruling classes. Another of the great reasons why working men are divorced from the church is seen in the fact that many of the clergy are friends of the brewers, and they themselves are nothing less than the contemptible proteges of the men who engineer great brewing interests during electioneering periods; and

their churches are the happy hunting grounds of such gentlemen. It is high time that the clergy should show to the world that consistency is better than declamation, that example is better than precept. * * * The working classes know all this, and although they are members of a hole-in-the-corner political club, they, in their hearts, despise the clergy who are given to such conduct."

So unpopular has the Church of England and her clergy become that a short time ago a motion was carried in the House of Commons for her disestablishment. Thoughtful men in Church of England are pondering seriously over the remedies that must be applied to the church to check the serious shrinkage which the annual census in the official year-book reveals. The figures just published show a decline among all sections of the church community. The number of the clergy, the communicants, Sunday school teachers, Sunday school and Bible class pupils are all considerably smaller than they were twelve months ago.

Mr. S. H. Swinny, in the annual address delivered before the Positivist Society in Essex Hall, London, in January last, said :

"If we survey the whole Christian world, we find that everywhere its insufficiency to become the guide of the public, as distinguished from private, morality is becoming more and more manifest. The Christian Church of these days and of many centuries past is like those later Carolingian princes, who in all the dignity of great names and lofty titles, sat in their ever-shrinking territory, the pale ghosts of their mighty ancestors. One by one, the Christian Church has lost the great dominions it held in the mediæval world. Even in the provinces of life that were then in full vigor, its authority is gone. It can no longer mitigate the fury of war. It can no longer stay the hand of the conqueror. It is no longer the efficient protector of the poor. Art is no longer Christian. And how much more is this the case in those newer departments of life that have risen to importance since the close of the Middle Ages. Modern industry repudiates its guidance. Modern science has grown up in indifference, often in hostility to it. And modern ethics is dreaming of heights of social devotion to which it never aspired. Whether it strive like the Protestant churches for the most part to save the ship by the jetsam of the cargo, by denying doctrines hitherto deemed fundamental, and by admitting that its authority over a great part of human life is gone, or whether, like the Catholic Church, it bravely defies the course of human progress, the result is still the same. Over the private conduct of men it still exerts a powerful influence, over their public conduct it has less and less authority. The church is losing this authority at the very time that the world is awaking to the need of guidance."

It would seem that the clergy are beginning to reap what they have sown. They have taken delight in despising and persecuting the servants of God who forsook everything they possessed and

came forth to declare unto the people the only true and everlasting Gospel, and now they are being despised by their own people. Their influence is waning fast; their teachings are held up to ridicule; they are no longer looked upon as servants of the Most High, but as hirelings. This was to be expected. The Savior declared, "Every plant that my Heavenly Father hath not planted shall be rooted up." With the influence of the clergy gone, the Gospel of Jesus Christ will find its way into many homes and many hearts. At the present time there are many earnest enquirers after truth. A writer in one of the daily papers a few days ago voiced the sentiments of thousands when he said: "What we require is illumination, not obscurity. There are millions in distrust of what they have hitherto believed to be the very truth, but to which they can no longer subscribe, and although this spirit may be retarded by petty preventive interferences, the day-dawn of a more brilliant light is near."

W. A. M.

CONVERSIONS IN BELGIUM.

A SHORT time ago Mr. J. Samuel Baikry, a Roman Catholic, of Verviers, Belgium, who recently joined the Church, wrote an account of his conversion for the MILLENNIAL STAR. It was translated by Elder Clawson Y. Cannon, and is as follows:

"I was born of a Catholic mother and a Protestant father. Being robbed by death of my father, my mother brought me up according to her religious belief. In the days of my youth I often thought of the belief of my father, and compared it with that of my mother. As I grew older I became acquainted with the unrighteous workings of many of the clergy, which lessened my respect for them and also for the church which they represented. I began a daily study of the Holy Scriptures, and after my marriage I continued my studies with such ardour and persistence that my wife made fun of me, saying, 'How can you read the same thing so often?' She did not seem to be aware of the fact that, with each successive reading, one can discover something new.

"I acquired a pretty good understanding of many important principles recorded in the Bible, and as their truth impressed itself upon my heart, I saw how men had departed from the ways of the Lord, and how they had perverted the Gospel of Christ. I could see that the preachers of to-day are blind leaders of the blind, and I set myself the task of trying to convince my wife of the truth.

"The task was by no means an easy one. My wife, who had been left an orphan in childhood, was raised in a convent, in which she received an education which closed her ears to everything that was contrary to the teachings of the Catholic Church. She refused

to recognize anyone as an authority on religious matters except the priests of that church. I continued my studies, and tried in my humble way to put into practice the commandments of God as I learned them from the Scriptures. I followed the advice of James, and prayed to the Lord often to give me wisdom and to guide me into truth. I asked Him to reveal to me where I could be taught the truth.

"One night in the month of October, 1905, I received from the Lord a dream or vision. I saw in my dream, passing in a line through the heavens, the flags of all nations. While watching the procession, I beheld the American flag come from behind the others and go up and lead all the rest. This dream made a great impression upon my mind. I thought of it daily, but I could not get the interpretation of it. Some days later an Elder of the Church of Jesus Christ of Latter-day Saints left a Gospel tract at my home. My wife read it, and when I returned in the evening she handed it to me, as she thought I would be interested in reading it. I was very much impressed with its contents. I believed that in it I could read the interpretation of my dream—the Gospel had been restored to Joseph Smith, an American, and it was to go to every nation, kindred, tongue and people, or, in other words, to all the nations of the world and finally was to fill the whole earth.

"After reading the tract, and on seeing at the bottom of it the address of the Elder who had left it, and also that he would be pleased to converse with those who desired to learn more of the great latter-day work, I felt impelled by some invisible power to go and see the missionary. He was not at his lodgings when I called, so I left my card. The next day Elder John H. Taylor (the Elder who had given my wife the tract) and Elder James W. Evans visited me. They explained more fully the Gospel believed in and taught by the Latter-day Saints. I invited them to call again. They paid us a visit each week, and becoming fully convinced that they were true servants of the Lord, and teaching the true and everlasting Gospel, I applied for baptism. I was baptized into the Church on the 21st of December, 1905, and by the laying on of the hands of the Elders received the Holy Spirit, which has taught me more perfectly the things of God. I thank the Lord for sending the missionaries to my home, and my prayer daily is that the Lord may bless me that I may be the means of bringing others who are in darkness into the light of truth."—J. SAMUEL BAIKRY.

We are informed by Elder Cannon that since the above article was written the gentleman's wife has also joined the Church. He adds that the work in Liege is progressing rapidly, and that the prospects for the future are good.

It will pay to pay as one goes. Store and other debts are like the chain the prisoner must drag wherever he goes.

HOW I FOUND THE TRUTH.

It is to the members of the Church of Jesus Christ of Latter-day Saints that I write these few lines, to tell them how I found the truth. It so happened that two "Mormon" Elders lodged at the house in which I was staying. During their stay, which lasted two or three months, I obtained some of the literature which they were then distributing. Being possessed of a feeling of curiosity as to what were the doctrines of the Latter-day Saints, I read the leaflets and attended open-air meetings. At first I could not see the truth as it was set forth by the missionaries, and I seized an opportunity to question them concerning their doctrines. I was referred to my Bible again and again by the Elders, and discovered how blind I had been. I had been taking man's word and had not troubled myself to search the Scriptures, as Jesus had counseled. I became more and more earnest after my search for truth and studied all the books which had been lent me, and I am glad to say that with God's help I have been enabled to embrace the one true and perfect Gospel of Christ, and I pray that I may always walk in the light of that Gospel. But friends, that is not all. It happened that directly my friends heard of this change in my life, they became angry, and are still angry, warning me as to what will become of me if I take that fatal step of joining the "Mormon" Church (which I have not yet been able to do), but I do not fear. "The Lord is on my side, I will not fear what man doeth unto me." I do not mind the ridicule and taunts that are thrust upon me. I am truly sorry for those who try to oppose me in my endeavor to serve God. We must learn to imitate Christ, who said, "Father, forgive them for they know not what they do." I am most thankful to be able to express my joy at having been enabled to see the light, and sincerely hope that with God's help I may live up to that light. From your sister, G. E.

Successful Social at Nelson.—On Saturday evening, April 20th, 1907, a very enjoyable and successful social was held in the Co-operative Hall, Nelson. Over one hundred and twenty-five persons were gathered together, among them a large number of friends and investigators. They soon became acquainted with each other and the spirit of love and good-will was exhibited. The program, consisting of vocal and instrumental selections, recitations, humorous readings, etc., was very well rendered. At nine o'clock an intermission was taken, when light refreshments were served by the lady members of the branch and their friends, who are to be commended for their loyal and unanimous support in making the entertainment a brilliant success. Thanks is also due to Mr. Walter Birdsall for his splendid work at the piano. The proceeds of the entertainment are to go toward purchasing a new organ for the branch.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 25, 1907.

A MODERN RELIGIOUS ABSURDITY.

FOR more than half a century, political and religious circles in this country have been agitated over a very simple proposition which, however, has engaged the attention of leading statesmen and ecclesiasts. At the present time, controversy over it is active, and many very good people think that both Church and State are in imminent danger if the measure in question should become a law of the land. Once more, a bill permitting the marriage of a widower with his deceased wife's sister is under debate in Parliament, and is being discussed pro and con in religious and secular newspapers.

It is astonishing, and somewhat amusing, to see the furore with which the contest over it is conducted. In addition to the violent opposition on one side, and the earnestness of its support on the other, petitions are being circulated with appeals to the Bishops and Peers in the House of Lords for the suppression of the bill, if it reaches that body as it is likely to do before many weeks have passed. The petitioners urge that "such a marriage would be fraught with danger to the social well-being of the community, and would destroy the existing relationship between a man and his sister-in-law, so that a widower would often lose the best friend of himself and his children"; and further, "that it is contrary to the practice of the Christian Church."

It is difficult for an ordinary thinker to perceive how a widower would "lose the best friend of himself and his children" by marrying her; also in what way "such a marriage would be fraught with danger to the social well-being of the community." It would seem that the man would bind closer to himself and to his children, if he had any, that "best friend," and that the social well-being of the community would be enhanced by such a relationship. For, who would be more likely to look closely and carefully after the interests of the home bereft of the wife and mother than the sister of the deceased, so well acquainted with the family interests, the characteristics of the children and the wishes of the sister departed? Why society should be disturbed in any way by such a union does not clearly appear to the gaze of common-sense.

It is true that the modern "Christian" church has set itself against such a marriage by its "table of affinity," which in most of its prohibitions is rational and for the general welfare. The union of close blood-relations has been demonstrated to be of evil effect, and has become naturally repugnant. It is well that it should not be legalized. But this objection cannot be fairly urged against a deceased wife's sister. She does not come within the lines of sanguinary affinity, and the relationship is but artificial. The inhibition is arbitrary and grew out of a strained and absurd interpretation of a text of Scripture which is not to be found in Christian teaching, but is a relic of the Mosaic law, and really has no bearing upon the question at issue. It is to be found in Lev. 18:18. "Neither shalt thou take a wife to her sister to vex her * * * beside the other in her lifetime."

That is the only Scriptural declaration that can be construed to touch on the subject. And it does not come within a thousand miles of it. It simply forbids a man to marry his wife's sister "during her lifetime," and if it would "vex her." The marriage by a man of two sisters was permitted under that law, and was practised long before the law was promulgated. Take, for instance, the case of Jacob, as recorded in Genesis, chapters 29 and 30. But the Mosaic code is not in force in the "Christian" churches, and the secular and ecclesiastical laws forbid plural marriages, or polygamic unions, and therefore the text we have quoted is now obsolete for both reasons.

The Mosaic law *required* the marriage of a man with his deceased brother's widow when there was no offspring from their union, as may be seen in Deut. 25:5-10. That was a rule in Israel long before the law of Moses was declared. It is not now required, but it shows that the claim of consanguinity for the wife or husband's relations has no sanction in Scripture; a dead brother's widow may be taken in wedlock, and if so why not a deceased wife's sister?

There is nothing to be found in Holy Writ which approaches anything in the way of a commandment, or precept, against a man's marrying his wife's sister after the former is dead. There is nothing irreligious in such a union. In many instances, particularly where there are motherless children, it would probably be the very best arrangement that could be made. Why there should be such an intense prejudice in otherwise sensible minds against it is astounding. It is one of the evidences of the conservative character of the British brain, and the stubbornness for which John Bull is noted. Through all the lingering years during which the contest has been going on, only limited progress has been made towards a broader and more liberal view of the matter. The same old, wornout, alleged arguments against it are revived and repeated with irritating reiteration, and the same ecclesiastical influences are invoked to perpetuate the foolish prohibition in the laws of the nation and the restrictions of the church.

This is not a subject of paramount importance, yet it affects the welfare of a considerable number of good people, and the passage of the proposed bill could not, it would seem, injure society, damage the cause of religion, or do anything but render possible some happy unions and prevent many estrangements and ruptures in family circles. We take but little interest in the question, except as it exhibits the gross misunderstanding that is prevalent regarding the meaning of ancient Scripture and its application to present circumstances and conditions.

C. W. P.

Change of Conference.—The conference announced to be held at Nottingham on May 12th is postponed for the present, and the Norwich conference will be held on that date, further particulars of which will be published in due time.

Order at Once!—We can supply the STAR containing the article on "What the Mormons DO Believe," to the Elders, for 1s. 6d. per hundred at this office, if orders are sent in while the extra copies are on hand. They can be used as tracts to good purpose.

Conference Notice.—The annual Sheffield conference will be held Sunday, May 5th, 1907. The morning services of this conference will be held at 10 a.m. in the Building Trades Exchange, Cross Burgess Street, Moor, Sheffield. The afternoon and evening meetings will convene at 2:30 and 6:30 p.m. respectively in the Meersbrook Vestry Hall. Take Woodseats or Heeley cars from the city terminus to the latter place.

Statue of the Prophet Joseph Smith.—A commission has been given by the First Presidency of the Church to Mr. Mahonri M. Young, a distinguished Utah sculptor and painter, to execute at once a full length statue of the Prophet Joseph Smith, to be placed in the Salt Lake Temple. Brother Young has made a study of the countenance and figure of the Prophet for years. He has already worked up a clay sketch in which the Prophet is shown proclaiming the principles of the everlasting Gospel. The statue will be cast in bronze, and will, it is expected, be finished before next April.

District Meeting Announcement.—On Sunday, April 28th, a district meeting of Saints in the Manchester conference will be held in the Co-operative Hall, Radcliffe. Services at 2:30 and 6:30 p.m. Presidents C. W. Penrose and George F. Beesley and several Elders of that conference will be present and address the assembly. Dr. Samuel H. Allen, who labored in that district over twenty years ago, and whose parents emigrated from that place at an early date to Utah, will also take part in the services. It is expected that a very interesting occasion will be enjoyed by all who attend.

TWENTY TONS OF FLOUR FOR FAMINE RELIEF.

AS mentioned in a previous issue of the STAR, the attention of the Latter-day Saints was recently called, through the columns of the *Deseret News*, to the famine-plagued residents of China, and that paper made an earnest appeal to the Saints in their behalf. The appeal was promptly responded to, and cash subscriptions were sent in for the relief of the unfortunate people. At the recent conference of the Church in Salt Lake City a resolution was unanimously adopted authorizing the trustee-in-trust to send twenty tons of flour to relieve the famine sufferers in China. The resolution, which was introduced by President John R. Winder, is as follows:

“Whereas, The Lord has greatly blessed the Church of Jesus Christ of Latter-day Saints, and

“Whereas, The Relief Society has stored up vast supplies of grain against time of need; be it therefore

“Resolved, That the trustee-in-trust is hereby authorized to set aside and deliver twenty tons of flour from the store-houses of the Relief Society of the Church for the relief of the famine sufferers in China.”

The resolution was seconded by Brigham H. Roberts, who said the Church was an institution of world-wide sympathy and an institution whose people recognize the world-wide truth that all children of men are children of God.

REPORT OF THE GRIMSBY CONFERENCE.

THE annual Grimsby conference convened on Sunday, April 14th, 1907, in the Lecture Hall, Kingston Square, Hull. President Charles W. Penrose of the European Mission, Sister Romania B. Penrose of the General Board of Relief Societies, Elder Brigham A. Seare of the London, Elder David R. Tolman of the Liverpool, President Urvin Gee and nine traveling Elders of the Grimsby conference being in attendance.

The sacrament meeting convened at 10:30 a.m. At the close of the preliminary exercises the statistical and labor report of the conference for the six months ending March 31st was read and accepted. President Gee presented the names of the general and local authorities of the Church, which were unanimously sustained.

President Gee having been honorably released from his labors to return home, President Penrose proposed that Elder Brigham A. Seare be sustained as President of the Grimsby conference. The proposition received unanimous approval. President Gee expressed the pleasure he had had in laboring among the Saints of the Grimsby conference, and thanked both them and the Elders for the support which they had given him. He bore testimony to

the truthfulness of the Gospel, exhorting the Saints to be faithful and diligent.

Elder Seare addressed the meeting for a short time, expressing his willingness to accept the call, realizing that it had come from those in authority. He solicited the support of the Saints in the performance of his duties. Elders Henry C. Tovey and H. Sumner Hatch both addressed the meeting, bearing their testimony to the truthfulness of the Gospel which is taught by the Latter-day Saints.

President Penrose occupied the remainder of the time. He rejoiced in what he firmly believed and felt was an era of peace which we, as a Church, are now enjoying; yet the spirit of animosity which commenced with the slaying of Abel was still rampant. The Saints were admonished to be faithful in their attendance at meetings, and to be careful not to partake of the sacrament unworthily. After singing, "Guide us, O Thou Great Jehovah," the benediction was pronounced by Elder Fred. F. Williams.

The afternoon session commenced at 2:30. After singing and prayer, Elders Lorin W. Preston, Willard O. Stoddard and Fred. F. Williams spoke on the Gospel and its restoration, and bore strong testimonies to its divinity. A solo was rendered by Sister Emma S. Thompson.

President Penrose spoke on "The Lord's Day," pointing out how it is observed by the Saints as a day of rest and thanksgiving. Read part of Section 59 of the Doctrine and Covenants, and made interesting comments thereon. Admonished the Saints to do their duties and to live up to the commandments which have been given for their benefit in this day and age. The spirit of forgiveness, love and charity, even toward those whom we think have ill-used or maligned us, should be exercised, and the Saints should be careful that no spirit of animosity or ill-will one toward another be allowed to get in among them. "Return good for evil," said the speaker; "always look for the best in one another."

The evening session convened at 6:30. Elder David R. Tohman spoke on the subject of revelation and its necessity. Miss Millie Temple rendered a pleasing solo.

President Penrose first explained the meaning of the term "Mormonism," and spoke briefly on the manner in which the Gospel had been restored in this age, through the instrumentality of the Prophet Joseph Smith. The prevailing idea as to the character of the Godhead was compared with our teachings concerning the personality of God. This subject was taken up and discussed in a clear and logical manner. The necessity of modern revelation and the objections thereto was also dwelt upon. A solo was rendered by Brother Walter Thompson. Conference then adjourned by singing the doxology. Prayer by Elder Ira J. Stoker.

The attendance, especially at the evening session, was very

gratifying, the great hall being well filled. Many investigators and strangers were present.

At the close of the afternoon session Sister Penrose met with the Sisters and the Relief Society of the Hull branch was reorganized. The following were sustained as officers of that organization: Annie E. Crofts, President; Isabella Widdowson, first counselor; Annie Warriner, second counselor; Lillian Thomas, secretary; Susannah Cross, treasurer.

JAMES D. DEAN, Clerk of Conference.

FROM THE MISSION FIELD.

Transfer.—Elder Brigham A. Seare is transferred from the London conference to preside over the Grimsby conference.

Change of Address.—The headquarters of the Irish conference have been changed from 41 Cromwell Road to 35 Botanic Avenue, Belfast.

Releases.—The following missionaries are honorably released to return home April 26th, 1907, per s.s. *Arabic*: President Urvin Gee, Henry C. Tovey, Grimsby; Arthur F. Gailey, Liverpool; Eugene Gray, Alfred W. Stephens, London; Peter S. Condie, James H. Cook, Scottish; George M. McLean, Bristol; Fred. Merrill, Sheffield.

Departures.—Elder John H. Roghaar, of the Netherlands mission, and twenty-four emigrating Saints, sailed April 11th, 1907, per s.s. *Canada*. The following missionaries sailed April 12th, 1907, per s.s. *Cymric*: From Great Britain—William Lindsay, John I. Hatch, William Swainston, Brigham F. Price. From Scandinavia—David N. Sorensen, Antone Jensen, Martin Nielsen, Andrew M. Nielsen, Albert L. Zobell. From Sweden—Gustave H. Seequist. There were one hundred and five emigrating Saints in the company, which was in charge of Elder Brigham F. Price, Elders William Lindsay and Martin Nielsen being his assistants.

Farewell Social.—An interesting social was given by the Saints and friends of the Hull branch, on Wednesday evening, the 10th inst. It was held in honor of President Urvin Gee, who, with Elders Brigham F. Price and Henry C. Tovey, are honorably released to return home, and also in honor of a number of emigrating Saints. An enjoyable program was rendered, after which the company was served with refreshments. As a token of their love and esteem, the Saints of the Hull branch presented President Gee with a handsome set of silverware, for which Elder Gee expressed grateful thanks and high appreciation.

President Penrose Addresses Meeting at York.—President Charles W. Penrose and Sister Romania B. Penrose came to York, Monday, April 16th, 1907, for the purpose of holding a meeting and to organize a Relief Society in the York branch. Word was noised around during the day that a meeting would be held at 9 Fease Gate. Many Saints and investigators availed themselves of the opportunity of hearing an apostle of the Lord. A very interesting and instructive meeting was held, and much interest was shown in the clear way the plan of life and salvation was pointed out, and the glories that would be ours if we would live up to the Gospel of Christ. After the meeting a Relief Society was organized, with the following officers: Alice Day, president; Margaret Reynolds, first counselor; Avis Pickering, second counselor; Gertrude Harrowsmith, secretary; Mabel Reynolds, treasurer. Sister R. B. Penrose gave the sisters some excellent advice concerning the work to be done in the society and the duties of the officers and members. The officers were set apart under the hands of President Penrose and Elders H. Sumner Hatch and Willard E. Stoddard.

District Meetings.—Two very successful district meetings were held in the Town Hall, Batley, Sunday, April 13th, 1907. President Joseph A. Fife and four traveling Elders of the Leeds conference were present and explained some of the principles of the Gospel in a very intelligent manner. At the evening meeting there were about one hundred people present, most of whom were strangers. They were all highly pleased with the services, and some of them expressed a desire to investigate the Gospel.

Two very successful district meetings were held in Darlington, on Sunday, April 14th, 1907. There were present, President Robert R. Judd and eight traveling Elders of the Newcastle conference. The Elders worked very diligently for some days preceding the meetings, distributing bills notifying the public of our special meetings, and, as a local paper expressed it, "they went into the highways and byways until almost all the inhabitants of the Quaker town were notified," and that, together with an advertisement in the *Yorkshire Evening Press*, brought a good turnout. The meetings convened at 2:30 and 6:30 p.m., and the principles of the Gospel were explained in an able manner. The Spirit of the Lord rested upon the people, and the strangers present were deeply impressed. Many promised they would come again to the meetings of the Saints. President Judd met with the Elders and local priesthood in Priesthood meeting. The brethren expressed themselves as feeling well in the work. Valuable instructions were given by President Judd. The brethren feel confident that much good will result from the meetings.

Baptisms.—On the 3rd inst. another member was added to the

Ipswich branch. The baptism was performed in the Gipsin River, at Ipswich, Elder Stephen G. Chandler officiating.

A baptismal service was held at the Corporation Baths, Middlesboro, Wednesday, April 10th, at 8 p.m. Fully eighty people assembled to witness the baptism, one-third of whom were strangers. A short service was held at the water's edge, during which Elders Kirkup and Walter M. Jones made some timely remarks and bore testimony to the restoration of the Gospel and the necessity for people to obey its principles in order to be saved. Eight persons were then baptized by Elders Edmund S. Rich, William C. Gibby, and Walter Cox. The new converts were taken to the meeting-room at the corner of Harris Street and Newport Road, where another short service was held, at which they were confirmed members of the Church. A sweet, peaceful influence prevailed during the meetings.

Six members were added to the Liverpool branch on Monday evening last. A large number of Saints and friends assembled at nine o'clock at Picton Road Baths to witness the baptisms, which were performed by Elder J. Robert Price. Confirmations followed. All present seemed impressed with the service, and at its close some of the investigators expressed a desire to be baptized at an early date.

A baptismal service was held on Sunday morning, April 14th, 1907, at the Turkish Baths, George Street, Hull, when nine persons exhibited their belief in the truthfulness of the restored Gospel by entering into the waters of baptism. Elders Adam Glenn, Benjamin Brown and Fred. F. Williams officiated. The confirmations took place immediately after baptism.

On Thursday, the 18th inst., five members were added to the Kidderminster branch of the Birmingham conference. The baptismal service was held at the Turkish Baths, High Street, Birmingham, Elders David C. Ure and Samuel Ward officiating. The newly baptized converts were confirmed at the water's edge.

On Sunday, April 21st, another member was added to the Church in the Birmingham conference, Elder David C. Ure officiating in the baptismal ordinance, which was performed in the Severn river near Stourport.

Sunday, April 14th, 1907, a baptismal service was held at the Tibberton Square Baths, London. Many Saints and friends were present to witness the ceremony. Remarks were made by Elder Lawrence C. Blood, and after a few words of instruction by President Miles L. Jones, twenty-two people were baptized, the following Elders officiating: Eugene Gray, George A. Hoopes, William A. Skidmore, Alma N. Beckstrand, Frederick Langton, Thomas W. Jarvis, David G. Shorten, and Soren Peterson. There are prospects of a very bright future in the London conference. More homes are being opened to the Elders, and the Saints are united and are assisting the brethren in spreading the Gospel.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for April 28, 1907.

JESUS THE CHRIST.

LESSON X.—HONORED BY STRANGERS, REJECTED BY HIS OWN.

I. In Samaria.

1. The Samaritans. (a) A mixed people (II. Kings 17: 24-41). (b) Unfriendly toward the Jews (John 4: 9; compare Acts 10: 28; see also John 4: 20). (c) Regarded favorably by Jesus (see Luke 10: 30-37; 17: 11-19).
2. Jesus and the Samaritan woman. (a) They meet at Jacob's well (John 4: 1-6; compare Gen. 33: 19; 48: 22; Joshua 24: 32). (b) She is convinced that he is a prophet (John 4: 7-24). (c) Jesus declares Himself the Messiah (verses 25, 26). (d) Her testimony (verses 28-30, 39).
3. Jesus accepted by the Samaritans. (a) Their testimony; they accept Him at first because of the woman's testimony, then on their own convictions (verses 39-42). Note that at a later time other Samaritans receive the Gospel through the apostles (Acts 8: 25; 9: 31; 15: 3). (b) His sojourn among the Samaritans (verse 40).

II. In Galilee.

1. At first well received (John 4: 43-45; Luke 4: 14, 15). (a) Fame of His doings at Jerusalem had preceded Him. (b) He heals the nobleman's son (John 4: 46-54).
2. Rejected by the Nazarenes. (a) His address in the synagogue (Luke 4: 16-19; compare Isa. 61: 1). Note the surprise of the people: "Is not this Joseph's son?" (Luke 4: 22; compare Matt. 13: 55; Mark 6: 3; John 6: 42). (b) An attempt to kill Him (Luke 4: 28-30; compare John 7: 30; 8: 59; 10: 39).
3. Again at Capernaum (Luke 4: 31-34). (a) A wicked spirit rebuked; the evil one's testimony of Christ (verse 34; compare verse 41; 8: 28; Matt. 8: 28, 29; Mark 1: 34; 3: 11; 5: 6, 7). (b) A miracle in the household of Peter (Luke 4: 38, 39; Matt. 8: 14, 15; Mark 1: 30, 31). (c) Other miracles (Luke 4: 40-44; Matt. 8: 16; Mark 1: 32).

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